

Old Time



THE
 TWO
 TREES
 ETC

J. M. BONNEVILLE
 CHICAGO
 NEW YORK

I WILL
 BE MY
 WITNESSES
 THESE ARE THE TWO
 TREES ETC
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2. Subscriptions can begin any time, but must end with the calendar year.

3. No subscriptions will be received for more than one year in advance.



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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1899.

2.

QUESTIONS OF THE HOUR.

SOURCES OF POWER OF OUR YOUTH.*

Rev. James Patton, St. Louis, Mo.

Because this topic calls for a discussion of the sources of power of our youth, it does not imply that there are sources of power available to the young which are not accessible to older people. The youth have no monopoly of the fountains of strength. We rather expect power to increase with age. We hope to go on from strength to strength until we appear before God in the heavenly Zion. But because our youth are presumably less aware of the sources of power, and because it is of the utmost importance that power be acquired in youth, are reasons why it may be necessary to address the young on this subject.

It is a glorious thing to be strong in the days of youth. Solomon says: "The glory of young men is their strength."

Physical power is to be desired and admired, while feebleness of body calls for pity. We pity the maimed, the lame, the halt, the blind, the deaf, and the sick.

Mental power is more to be admired than physical strength, and mental imbecility more to be pitied than bodily weakness. What a pitiable object is an idiot, or one who has become feeble-minded or insane! On the other hand, what a bless-

ing it is to have the use of our reason, and to possess talent, and genius, and good memory!

But even more desirable and admirable than either physical or mental power is moral and spiritual power, and most of all to be pitied is the moral weakling, who has no power to resist temptation; no power to say "No"; no power to avoid evil companions, or to resist their enticements and evil influence; no power to become the sons of God; no power of faith; no power with God in prayer; powerless in the clutch of evil habits.

I am acquainted with a Quaker minister to whom a certain merchant once made this declaration: "My habit of drink is my greatest weakness. If you will show me how I may overcome my appetite for liquor, I will give you a thousand dollars." The minister told him that he must cast himself wholly on the merits of the Lord Jesus Christ by faith and repentance, without which there was no sure remedy for the victim of indulgence or hope of eternal life. To which the drinking man replied that, as he had lost that power, he knew no way now but to let nature take its course. He, like multitudes of other drinking men, was pitifully weak in spirit.

A young man once said: "I believe my pipe does me harm. I feel it is injuring me. But were I certain it would curtail my life fifteen years, I could not give it up." He lacked power. He was morally weak.

* Spoken at a popular meeting connected with Synod of Reformed Presbyterian Church, at Wallon, N. Y., Tuesday evening, June 3, 1898.

So, also, there are young people who feel unable to resist the allurements of the ballroom, or dance, or theatre, or the novel. They are spiritually weak. They are objects of pity.

On the other hand, when one is able to break away from these entanglements of the world, the devil, or the flesh, he becomes an object of admiration. He is a hero, greater than Admiral Dewey. "He that ruleth his spirit is greater than he that taketh a city."

How we admire the young Daniel and his three young friends, who, contrary to the popular custom, refused to defile themselves with the king's meat. And young David, who went forth, in the name of the Lord of hosts, to fight the giant. And the young Joseph, who so nobly disentangled himself from temptation. And the young man Moses, "who, when he became of years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." These were young men of moral power. How did they obtain it? Where shall we seek for this desirable thing? What are the sources of spiritual power is the question before us.

I. God is the primary source of all power.

The other day I mentioned to a certain minister my topic, "Sources of power of our youth," and he replied, "*Sources* of power; I know of but one source of power, and that is God." Well, it is this way: God has provided certain sources of power for us, but He Himself is the primary source of all power. To illustrate from a tree. God is the root, the soil, and the moisture, from which we, the branches of the tree, derive our strength.

The Scripture declares, "There is no power but of God; the powers that be are ordained of God." He has all power in

Himself. He is called the Almighty. He is called Strength; that is another of His names. The psalmist exclaimed, "I will sing of thy power; unto thee, O my strength, will I sing."

Let us be fully persuaded of this truth, that if we are to obtain power, we must receive it from God. Even physical and mental power and political authority are the gifts of God. When Pilate said to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee," Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above." God clothed Samson with his great strength. To be deprived of God's favor is to be shorn of our locks.

God promises strength to those who trust in Him. "He giveth strength to his people." The apostle enjoins us to "be strong in the Lord and in the power of his might." In order to have the mighty power that there is in faith, to possess the power of effectual, fervent prayer, and to have power over evil, without and within us, we must put our trust in God, our strength.

John B. Gough tried repeatedly in his own strength to overcome his habit of intoxication, but it was only to fall again and again into deeper shame and disgrace. But finally he cast himself upon God and prayed, "Hold Thou me up and I shall be safe," and then he arose to fall no more under the power of drink.

Right beside my home in Colorado, joining lots, lives the good pastor of the Methodist church. I have heard him talk much against the use of tobacco. He told me he had once been an inveterate user of the weed. He said he did not *chew* it merely, but literally *ate* it. I said to him, "I will venture to say you inherited the appetite," and asked him, "Did not your father use it?" To which he replied, "Yes,

and my grandfather, too." But this man became converted, and then he heard the Lord saying to him, "Be ye clean that bear the vessels of the Lord." He believed it was a sin to use tobacco, and attempted to quit it, but he found his appetite to be terrible, and for a time he failed to conquer. But he at length went to God and prayed Him to take away the appetite, and it left him, and never returned. That was nine or ten years ago, and he has not had a chew in his mouth since. He received power from God over a powerful and degraded appetite.

So must we go to God for deliverance from every evil indulgence and desire. Have you not read in Isaiah, "He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

As the branches of a tree receive their life and strength and power of their functions because they have an intimate connection with the root, so must we, in order to receive power, be intimately connected with the living God.

II. The Holy Spirit is a source of power.

Christ said to His apostles: "Ye shall receive power, after that the Holy Ghost shall come upon you." This source of power is, in a sense, not different from God the Father Himself, for the Spirit proceeds from God. This is the working of His mighty power.

To continue our illustration from the tree. The Holy Spirit may be compared to the sap of the tree which flows from the soil and the root to the branches, imparting life and strength. They receive strength because they receive life.

One of the great forces of nature is what is known as vital force. It is that power, latent in the seed, which, becoming active, causes the germ of the seed to develop into a plant, and which pushes the miniature plant up above the surface of the ground, and still lifts it up and up, until, a giant tree, it towers to the sky. The force which builds up the bodies of the horse and ox, and makes their sinews tough and strong, is vital force. The reason a living dog is better than a dead lion is because the one has vitality and the other is lifeless. There is power in life. There is power in spiritual life. To have power with God, to have power to keep His commandments, to have power to serve Him, to have power to further the Lord's cause and save souls, ye must have vital force. Ye must partake of the divine life. Ye must be born again. Ye must have the Holy Ghost, who imparts this life, for it is said, "The Spirit is life, because of righteousness."

The Holy Spirit is sometimes compared to fire. The Scriptures speak of being "baptized with the Holy Ghost and with fire." To be baptized with the Holy Ghost is to be baptized with fire.

There is great power in fire. Fire has power to produce great chemical changes in matter. It changes wood into ashes and smoke. It purges gold. It purifies silver. So the fire of the Holy Ghost in our hearts purifies them. It changes them from hard and stony hearts to hearts of flesh.

Fire causes the locomotive to speed along the track, and to draw great train loads of freight or passengers. So the fire of the Holy Spirit enables us to run in the ways of the Lord, and to draw men and women, with their possessions, to the Kingdom of God. I once heard Mr. Moody preach in one of the Presbyterian churches in Oakland, California, on Peter's

sermon which converted three thousand souls, and he said: "That wasn't much of a sermon of Peter's. I will venture to say there have been a thousand better sermons preached in this church. But the reason it converted so many was because Peter was full of the Holy Ghost."

O, fire! Fire was the power which propelled Admiral Dewey's ironclad battle ships to Manila. Fire hurled from his big guns the great iron balls against the Spanish ships, sending them quickly to the bottom of the sea. Fire burned up and destroyed other large vessels of the enemy's fleet in that battle. That glorious victory in the Bay of Manila was won by fire. So it is the fire of the Holy Ghost in God's people that will enable them to win great spiritual victories and to destroy the forces of Satan on earth.

Young friends, have you received the Holy Ghost since you believed? Do you yield willingly and quickly to His good and holy influence? Or do you vex, or grieve, or quench the Spirit by your carelessness, your worldliness or follies? O, seek Him! Tarry in the secret chambers of the Almighty till ye be endued with power from on high.

III. The Bible is a source of power. This power emanates from the Holy Spirit as the Spirit does from God. If God is the root of the tree of power and the Holy Spirit is the sap, the Bible is the collection of those various elements, furnished by the sap, which build up the branches and make them, and supply substance for leaves and fruit. The Bible is, indeed, itself a power. It is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is powerful to subdue the wicked nature in man, and to promote civilization,

progress and prosperity wherever it goes.

But it is not my purpose this evening to speak of the Bible as a power, but to call attention to it as a source of power. It makes men and women powerful. It is a means of grace. It is a school where we receive knowledge and training. It is a storehouse where we receive food to nourish and strengthen our souls. It is a fountain of living waters whose promises refresh and comfort our spiritual natures. It is medicine to restore our souls when they are sick. It is both eyesalve and light for our spiritual eyes when our faith becomes dim. It gives us courage; it gives us life, so that we may pray with David, "Quicken me according to thy word." It promotes in us that joy of the Lord which is our strength. Mr. Moody says: "If you will show me a Bible Christian living on the Word of God, I will show you a joyful man. He is mounting up all the time. He has got new truths that lift him over every obstacle, and he mounts over difficulties higher and higher, like the man I once heard of who had a bag of gas fastened on either side, and if he just touched the ground with his foot, over a wall or a hedge he would go. And so these truths make us so light that we bound over every obstacle."

Dear young friends, make much of the Bible. Read it much. Ponder it frequently. Hide it away both in your head and heart. It will make you strong. It will help to make you truly great. Many prominent men have been noted for their great regard for the Bible. Fisher Ames, the American orator, affirmed that he derived his eloquence from it. Beza could repeat from memory the epistles of Paul. Joshua Barnes read 120 times a pocket Bible which he carried with him. Roger Cotton read the whole of it through twelve times a year. Benjamin Franklin, when he

was dying, said: "Young man, my advice to you is that you cultivate an acquaintance with the Holy Scriptures." David was a great and accomplished man. He was a sweet singer and skillful with his instrument. He was one of the greatest poets of the world. He was a man of dauntless courage. He was a mighty general—General David. He was the greatest king upon earth of his day. This famous and successful man said: "O, how I love thy law; it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

Now, let me say, in closing, that the best time to acquire power is in youth. It is a common sentiment that it is entirely proper to be reckless in youth; as if it were right to do wrong when you are young. Many seem to think that if a young person is good, he is necessarily good for nothing. Such sentiment is neither according to Scripture nor philosophy. If you wreck your physical constitution when you are young, you will be decrepit when you are

old, if you should chance to become old. "The way the twig is bent the tree inclines."

"A pebble in the streamlet's source

Hath turned the course of many a river.

A dewdrop on the tiny plant

Hath warped the giant oak forever."

"Whatsoever a man soweth that shall he also reap." "He that soweth to the flesh shall of the flesh reap corruption." If you acquire bad habits in youth at least the print of the nails will remain with you forever. If you do not make the Lord your strength and salvation in youth you are apt never to be saved. But, on the other hand, "He that soweth to the Spirit, shall of the Spirit reap life everlasting." It is an old saying, "A good boy generally makes a good man." The Scripture says, "Train up a child in the way he should go, and when he is old he will not depart from it." If you are strong spiritually in youth, you will be strong Christians in riper years. You will flourish like the palm tree, and grow like the cedars of Lebanon. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."

—The price of OLIVE TREES is less than a cent a week, and consequently within the reach of every one who wishes to make himself familiar with the missionary work of the Church.

Received, New York, January 18, 1899, through OLIVE TREES, the sum of five hundred dollars, being the contribution of the Young People of the Second Reformed Presbyterian Congregation, New York City, for the sixth half year's salary of Rev. Henry Easson, their missionary to Cyprus.

\$500.00.

*Watta T. Miller,
Treas.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Miss Edgar, writing Dec. 10, 1898, says:

I do not know of anything of special interest to write you, but you will be thinking I should be heard from, and I shall write even if I've nothing to tell.

School work goes on as usual. I have the same number of boys in the boarding-school this year as were reported last year. There has been much sickness. Miss Wylie has had several times eight and nine ill at once to care for, while I have had two or three, but as none have been dangerously ill, we have much to be thankful for. . . .

We hear from the work in Tartoos regularly. Licentiate Jacob Juraideny does not allow us to forget him. He writes often. In reporting his work for November, he gives daily attendance of 55 boys and girls in the school, an average of 48 in the Sabbath school and an average of 25 persons present at Sabbath services and the mid-week prayer-meeting. In closing this last month's report he makes a request that the brethren here would specially ask in their prayers for the outpouring of the Holy Spirit on the work in Tartoos.

Ibrahim Elias reports from Melki, in October, 25 scholars in his school and from 16 to 20 on Sabbath. He is the teacher whose work you were so pleased with when you visited his school, though he is not in the same place.

MERSINA, ASIA MINOR.—Miss MacNaughton says, Dec. 11, 1898:

Having the care of both schools this year it is impossible for me to write many letters.

Will you be kind enough to allow me, through OLIVE TREES, to express my thanks to the various individuals, L. M. Societies

and Mission Bands, who so kindly sent blankets and various other useful articles for the comfort of the girls and boys in our schools.

Could all those who so kindly contributed have seen the happy faces of the pupils after being supplied with various needy articles, they would have felt rewarded for their labor of love. Mark 9: 41.

You will be glad to know that Mrs. R. J. Dodds is recovering from her serious illness. All the rest of our Circle are in good health and busy.

CYPRUS.—Dr. W. M. Moore wants a printing press. Listen to him: The printing of the few psalms we have translated cost £2 sterling, and the job was very poorly done. In a short time we will have more ready for the press. We are also having the Shorter Catechism translated into Greek. Copies of that and of other books will have to be prepared for those who wish to learn of our faith. I spent an evening a short time ago going over the Shorter Catechism with a man and his wife who are coming to us from the Catholic Church.

If we had a press that would print a page as large as this sheet of paper (11 x 9 inches) it would be a great help, and I think we could save the price of it in a year. After it was paid for the only expense would be for paper and ink. I have a room suited for the work, and the boy who helps me could learn to set type in a very short time. We could then issue a small paper and distribute it free, and in that way reach many whom we do not touch now. I could also print labels for my medicine bottles with verses of Scripture and tracts suited to this place, and I believe it would be a good way to work.

I have not asked for anything for a

good while, and I hope you will grant this request. I think \$30 or \$35* should purchase such a press as we need, with both English and Greek type.

CHINA.—A letter from Rev. A. I. Robb, dated Nov. 28, 1898, contains the following items:

This morning, at nine o'clock, I paid the "bargain-money" on the piece of land we have been trying to get, and have the signed agreement on red paper in my pocket; and it reads that in case of failure to pay the money within the specified time the bargain-money will be forfeited, and in case they wish to be released they are to pay back double.

I am now waiting for the steamer to come to take me home. I have spoken to but one foreigner in three weeks, a ship's captain, who cashed a check for me to pay the bargain-money. I have spoken in the chapel twelve times during that period. I have opportunity to rent a much more commodious building but a short distance away, which would make a very nice chapel. The one we have is all right, so far as it goes, but if we had a larger one we could have a partition in it, and the women could come, too. It would be a breach of Chinese propriety for young women to sit in the same room with the men. The street where we are is the worse in the city for gambling and its attendant evils, and we will, perhaps, wait for an opportunity to rent in a better location. The rent asked is \$50.00 per annum, but repairs would be necessary to a considerable extent. However, my object in mentioning this is only to show that we are not likely to be troubled for lack of a place in the future. At the same time, I think our neighbors on this street would be heartily glad if we were away. As they are all gamblers, lottery-keepers or worse, this is not passing strange. We get good hearings every

day; sometimes men wait to ask questions and talk. Occasionally we have calls from the literati, who invariably say there is no proof for our doctrine and pooh pooh it, but admit that it is good to hear. It is hard for a Chinaman to come to the point of admitting his sinfulness. "Son of man, can these bones live?" "And they stood up a great army."

With the permission of Mr. Walter T. Miller, the following extracts are made from his business letters that the churches may have fuller information:

"Mr. McBurney and I expect to start to-morrow (Dec. 15), for Tack Hing Chau, to receive the deeds and make full payment before the close of the year. It will cost some forty dollars to have the deed stamped by the Chinese official and something more to have it recorded at the U. S. Consulate, both of which are necessary."

Writing January 11, Mr. Robb says: "The purchase price of the plot is 850 taels or \$1,180.56 (Mexican). . . . The law conditions only require a delay of ten days after contract before completing the purchase and it is our desire to complete it soon and get possession, and then build as soon as possible. The ground we have secured contains nearly two acres. For the present we will surround most of it with a barb-wire fence, only putting a wall at the part around the buildings. If hospital or school buildings are needed in the development of the work, the ground will be there.

"The plan of building we contemplate is one about forty feet by twenty, two stories high, for each family, making a terrace eighty feet front facing the south. That will allow us each two good sized rooms and a hallway both upstairs and down. We will have a wide veranda both at front and back, and also smaller rooms for store, servants and kitchen at the back. This is only a general statement, as we have made

*It would cost at least three times that amount.

no estimate yet on cost of material and work.

"Opportunities for preaching are good, though we are much slandered and opposed by the gamblers and lottery keepers."

We may say that the Treasurer had made arrangement for the prompt payment of the purchase-money, and holds cable acknowledgment from the missionaries. This rendered it unnecessary for them to accept the kind offer of Dr. J. M. Swan, treasurer of the Presbyterian Mission, and of Mr. A. MacKenzie, a business man in Hong Kong, to advance any sum that might be needed for the purpose.

NEW HEBRIDES.—The friends of Dr. John G. Paton will be glad to know that at the last meeting of the General Assembly of the Presbyterian Churches of Australia its previous action on the question of a Mission vessel was reversed. Professor Rentoul moved "that the Assembly declare in favor of a Mission vessel, and resolve that so soon as the opposition of the minority, which now hinders the movement to secure it, can be removed, a Mission vessel ought to be obtained." "Meanwhile," says the *British Weekly*, "it directs the committee to communicate with all the parties with the object of securing unanimity, and to retain in hand all money raised for the new 'Dayspring' and 'Dayspring' insurance funds. A strong opposition to the new vessel, which was successful in last Assembly, has been greatly weakened. Complaints were made against the mercantile service on the ground of Sabbath work, the drink traffic, the lack of care for the morals of the female native passengers, etc., and Professor Rentoul's amendment was carried by a large majority. This shows the solidifying of opinion in favor of Dr. Paton's policy. It is held that a new Mission vessel would come as an inspiration to Sabbath schools and congregations,

and would be hailed with enthusiasm by the natives as an embodiment of the Christian sympathy and affection of Great Britain, and thus strengthen the connection between the New Hebrides and our Empire." The Minutes, when they come to hand, will supply fuller information.

SAMOA.—The death of Malietoa Laupepa, king of Samoa, occurred at the capital of Samoa on the 22d of August last. Rev. Mr. Newell, of the London Society, reports the event in the *Chronicle*, saying that the king died in the faith and hope of a Christian and in full fellowship with the church to which he was most devotedly attached. He was proclaimed king in 1869, but there was a rival for the throne and war ensued. Later he was made co-ruler with another aspirant, but in 1875 he was proclaimed sole king. Years of trouble followed for Samoa. But Malietoa most earnestly sought for peace, and to prevent bloodshed he retired to private life, and his uncle occupied the throne, and though he was recalled, he refused to take the throne till the death of this uncle. Subsequently the arrangements between Germany, Great Britain, and the United States, which governments sought conjointly to control Samoa, led to his delivering himself up to the German government in order that the "blood of Samoa may not again be spilled for me." The German government transported him to Africa, where he lived two years, but it was found afterward that it was expedient to recall him and compel him to resume the position he had abdicated. At his funeral the native pastor, his chaplain, said: "For thirty-four years this great chieftain has been striving to promote the good of his people, and to do this he has not shrunk from great sacrifices on their behalf. It is a very rough road our king has had to travel." The funeral was conducted on August 24

in a Christian way, though with military honors. Foreign consuls were present. Rev. Mr. Newell reports that during his last illness the king appreciated very highly a volume of Dr. Turner, entitled "Visitors' Book of Texts; a Manual for Sick Visitors." The Psalms, which had been the king's strength and stay during his exile, were the solace and comfort of his last days. He died with the words of the great Shepherd Psalm on his lips: "Thou art with me."—*Missionary Herald*.

AT HOME.

ALLEGHENY, PA.—The second annual meeting of the Directory of the Home for the Aged of the Reformed Presbyterian Church will be held on the third Wednesday of March, 1899, in Central Allegheny Church, at 1 P. M. Congregational managers are requested to report before that time.

BEAVER FALLS, PA.—A large number of the members of the First Congregation have been sick with the prevailing disease la grippe, among this number being the pastor. The angel of death visited one family connection thrice within two months, transferring to the church triumphant three of our valued members—a brother and two sisters. Mr. J. Davis Cook died November 27, 1898, of typhoid fever, aged thirty-nine years. He leaves a sorrowful widow. Mrs. G. S. Vorhauer died of pneumonia January 7, 1899, aged forty-one years, leaving a husband and three children to deeply mourn her departure. Mrs. S. R. Dunlap died of pneumonia January 19, 1899, aged forty-four years, leaving a husband and two children in great loneliness. These were among our most devoted and active members. "They were lovely and pleasant in their lives, and in their death they were not divided." These were all buried from one home on earth, but are

now dwelling in one home in heaven. These transfers in rapid succession have made a lasting impression on many lives. May the desolate homes and the family circle experience the sustaining power of the Saviour's grace and the comforting influence of the Holy Spirit. Mrs. Rev. P. J. McDonald, of Seattle, a sister of the deceased, arrived in time for the last two funerals.

On several occasions recently we have enjoyed the preaching of Messrs. M. M. Pearce, C. A. Dodds, R. J. McKnight, R. H. Martin and J. C. Slater, licentiate, and Mr. J. T. Mitchell, student of theology. Most of these services were cheerfully rendered during affliction in the pastor's home, and are gratefully acknowledged, as they were highly appreciated in times of need.

Our annual Sabbath school entertainments were full of interest and enthusiasm. The recently chosen officers in our various schools are the following: Morning Mission School—Superintendent and Treasurer, Miss Lulu J. McKinney; Assistant and Secretary, Miss M. Elizabeth Culbertson. Congregational Afternoon School—Superintendent and Treasurer, Miss Carolyn B. McKaig; Assistant, Miss Ella M. Pearce; Secretary, Miss Emma E. George. Patterson Heights Chapel School—Superintendent, Samuel R. Dodds; Assistant, Miss Emma R. McKee; Secretary, Miss Elizabeth J. Agnew; Treasurer, D. C. Allen.

Our former congregational missionary, Miss Elizabeth A. Reid, is visiting in Iowa. We hope for her early return.

Mrs. Glasgow and children are now visiting in Baltimore. She is gradually gaining in strength.

The Fifth Annual Sabbath School Institute of the Pittsburg Presbytery will meet in our church Friday, February 24, at 2 and 7:30 P. M. These are always well attended

meetings, and full of interest and instruction. We are arranging for an anti-secret lecture by the Rev. S. H. Swartz, of Aurora, Ill., President of the National Christian Association.

Com

BLOOMINGTON, IND.—Death has again entered the congregation of Bloomington, Ind. This time in less than a week two of our members have been called away to the "heavenly Canaan." The first taken was Miss Ada Kilpatrick, daughter of Mr. and Mrs Thomas Kilpatrick. She was twenty-two years old, bright, amiable and promising. After many months' illness she was given eternal relief from all suffering January 13. Before the end she longed to be with her Saviour, and prayed that He might come quickly. Her childlike faith was instructive and beautiful. Her high school classmates and her fellow teachers in the public schools passed resolutions of respect and sympathy. The second death occurred just four days after. It was that of Mrs. Mary McCaughan Faris, widow of James B. Faris. Her husband had passed on before her just five years within a week. Her virtues were not few, but many. Like Mary of old, she loved to sit at her Master's feet, and always attended His ordinances unless providentially prevented. She was a consecrated worker, serving God with all she had. She gave systematically and conscientiously of her means to the cause of Christ. She was a member of the Ladies' Missionary Society and of the W. C. T. U. Her usefulness, especially in the Church and home, makes her loss keenly felt. She was one of those upon whom a pastor can always rely. She was fifty-one years old. Three children survive her, but a kind Providence has provided kind and prudent friends to care for them. She was sick about two weeks. She suffered much at the last, but a look of serenity came over her shortly before the end. She was a sweet saint. The funeral

services were held at the church, and were largely attended. Her little daughter Violet and Mrs. William Moore were critically ill, but there is now good hope of their recovery.

R. M. B.

Married by Rev. R. M. Blackwood, December 28, 1898, at the home of the bride's parents, Mr. John Marlin, of the Presbyterian Church, and Miss Anna Kennedy, of the Reformed Presbyterian Church, both of Bloomington, Ind.

It gives us pleasure to record that the Bloomington Congregation has added \$100 to its pastor's salary this year, and will hereafter pay at the rate of \$1,000 annually, instead of \$800. Here is an indication of growth in many directions.

BOSTON, MASS.—On the first Sabbath in January Rev. W. P. Johnston, of Geneva College, took part in the communion services in First Boston. He wishes us to say that his experiences on that occasion were unusually pleasant. He found the people united and harmonious, and greatly attached to their pastor and his wife. There was an accession of four to the membership of the church. Owing to an attack of la grippe, Dr. Johnston was not able to make many calls, but he met with Brothers Foster and Shaw, and found them interested in their work and energetic as may be.

The sacramental feast was held in the Second Church on the second Sabbath of this month; Rev. W. M. George, of Brooklyn, assisted. On the preparation Sabbath morning the text was Hosea 13:9: "O, Israel, thou hast destroyed thyself; but in me is thine help." God is the only Saviour of sinners. The afternoon was Isa. 53:8, "For the transgression of my people was he stricken." God laid the guilt and penalty of our sins upon His Son. This is the great exception. It is in harmony with our highest and best thoughts of God. He is incomprehensible; in harmony with

God's manner, making a new revelation of Himself in every work; in harmony with the great need of the sinner. God alone can open the gates of heaven, which sin closed, and close the gates of hell, which sin opened, magnify the law and make it honorable, vindicate the moral government of God and restore the lost soul.

On Wednesday evening the text was Psalm 27: 8, 9: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me." God speaks to the believing heart. The believing heart answers promptly, in the words of the call; the divine call and the response prompt the prayer, "Hide not thy face." On Thursday afternoon the text was, John 2:5: "Whatsoever he saith unto you do it." This is the confession of the Deity of Christ. 1. His authority. 2. Faith works. "Do." 3. Does all. "Whatsoever."

In the evening Brother George preached from Matt. 5:8: "Blessed are the pure in heart; for they shall see God." The Christian life: 1. A pure life; 2. A heart life. Its reward is the beatific vision. On Friday evening he preached from Phil. 3:14: "The prize of the high calling." God has a special reward for a life of faithful service, the marks of such a life being the spirit of love, diligence, and wisdom; a life of steadfastness in times of apostasy; and a life of martyrdom.

On Sabbath the "action sermon" was based on Rom. 8:32, "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." This was intended to comfort troubled believers. The argument is that God has given us the greatest gift and He will not withhold the less. The ground of the argument is: That our salvation originated with God. He alone knows what is necessary. The gift discovers God's heart. Giving Him to death

as a criminal meets the demands of God's law and the needs of the sinner. The conclusion is justified.

On Sabbath evening Brother George preached on Psalm 84:10: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." There is a happiness in the Christian life with which the world has nothing to compare: There is a foundation laid for perfect happiness; the graces grow as the Christian life develops; the supports that come in times of trial, and the happy end of the Christian life. His illustrations from the spring of living water on his grandfather's farm and the harvest hands coming to drink; of the children lost in Mammoth Cave; of the dwarfs in the African forests that had never seen the open air; and of changing charcoal into diamonds and base metals into precious gems, were very telling.

On Monday evening the closing sermon was from the words: "And the whole multitude of the people were praying without at the time of incense" (Luke 1:10). Christ intercedes in heaven while His people pray upon earth. While Christ's ambassador holds up the light and gives the bread of heaven, and offers the incense of prayer, the people pray that God will bless. The debarring service, based on Ezek. 43:10, was made a searchlight turned on the conscience, anticipating the judgment day. The first table address was upon the words: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him" (Matt. 28:9). Brother George's address was upon the words of the Queen of Sheba: "It was a true report that I heard in mine own land of thy acts and of thy wisdom. And behold the half was not told me" (1 Kings 10:6). We are persuaded that a Covenanter communion, with

the tokens, debarring service, tables and preparation, cannot be surpassed or improved by change. J. M. FOSTER.

CLARINDA, IA.—Rev. J. W. Dill writes in a private letter: Church work goes on pleasantly and peaceably, but at times we cannot help feeling a desire for fuller consecration to God in the service of giving. Rev. Jas. S. Stewart set before the congregation, when with us at the Fall Communion, the operations and claims of the Foreign Missions. And though the people had contributed to this scheme at the time fixed for the annual collection, I pressed upon them during the week of prayer the duty of further effort.

CHICAGO, ILLS.—Rev. G. P. Raitt is working now in the Evanston branch of our congregation. There is abundant opportunity in Evanston for preaching a full gospel. It is a very pleasant city and our people are zealous.

Our Sabbath school acquitted itself well in the holiday entertainment. The exercises were of a literary and missionary character, as well as a few humorous performances.

Miss Emily Canon was re-elected superintendent, and Miss Agnes Wilson re-elected secretary and treasurer. Under these officers, who are ably supported by an efficient corps of teachers, we feel that our Sabbath school is doing good evangelistic work.

Our room some days is filled beyond comfort and we hope soon to be worthy of a church building. "If the Lord delight in us, then He will bring us into this land and give it us." In our case, "this land" means a piece of land 50 by 125 feet in extent.

The Home Department is reaching families where the Bible has been neglected and where, in some cases, there was no Bible.

Home mission work, in the true concep-

tion of it, is more than the organization of Covenanter congregations. It seems to me that Christ's work is often hindered by having in view a self-sustaining congregation. The temptation in such circumstances is to get members into the Church, and sometimes persons are received who do not help the Church.

If, however, the aim of a home missionary is to bring the community to acknowledgment and acceptance of the truth, and to bring it to an acknowledgment of Jesus Christ, the self-supporting congregation will be the result of faithful witnessing, but it will not be the first object sought. Congregations are sometimes too large to be useful. This is not our difficulty, however, in Chicago. We have a faithful band of Christians who are laboring diligently to evangelize our neighborhood, and we look to Christ to send us such help as will be for His glory and the advancement of His kingdom.

One thousand copies of the following card have been presented for distribution:

FIRST REFORMED PRESBYTERIAN CHURCH,

6532 Cottage Grove Ave.

Preaching 10.30 a. m. and 7.30 p. m. Sabbath School,
12 m. C. F., 6.45 p. m. Prayer-meeting,
Wednesdays, 8.00 p. m.

A MESSAGE.

GOD'S PROMISE: "As truly as I live all the earth shall be filled with the glory of the Lord."

THE LORD JESUS CHRIST has supreme authority over all in earth and in heaven. He is our only Saviour, our only priest and altar.

THE BIBLE, not the will of the people, is the only rule of belief and of conduct.

THE SABBATH, not a working day nor a holiday, should be spent in joyful exercises of spiritual worship and development.

THE CHURCH, an organization of redeemed persons covenanted together to honor God, to oppose all evil and witness for all truth.

PRaise SERVICE is not entertainment, nor gratifying the sense of hearing by mechanical sounds, but is worshipping God in spirit and in truth by the use of divinely inspired songs of praise.

THE HOME, a place where God dwells, and love rules. No divorce of husband or wife except as sanctioned by Christ.

POLITICS. The nation in its constitution should acknowledge God as the author of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and the Bible as the supreme law in so far as it applies to civil affairs. The follower of Christ should swear to no law which violates God's revealed will.

VOLUNTARY SOCIETIES. Christian freedom is opposed to all secret oath-bound associations. "Neither be ye called masters, for one is your Master, even Christ."

AMUSEMENTS. Engage only in those on which you can ask God's blessing. Avoid the dance, the card table and the theatre.

TEMPERANCE. Control all appetites and passions. Abstain from use of alcohol and tobacco. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

J. M. WYLIE, Pastor.

HOUSTON, ILL.—The Old Bethel Sabbath School held its annual meeting December 29, 1898. After the reports of teachers, the two primary classes sang together the 100th Psalm. Then one class repeated the subjects of last quarter's lessons, the other responding with the Golden Texts. Papers were read by representatives from the other classes on such subjects as "The Children of the Year's Lessons," "Prominent Characters in Each Quarter's Lessons," "The Benefits of the International Bible Lessons," "The Good Sabbath School Scholar," "The Good Old People Receive from the Sabbath School," etc.

After partaking of lunch served by the C. E. Society, the annual congregational meeting was held. It was agreed to re-

quire but one sermon of the pastor for the coming year that he may have more time for pastoral work.

The week of prayer was observed. The meetings increased in interest each day. There was a general feeling of entire satisfaction with the topics. Christ was made prominent, and the loyal Covenanter felt that he could see in the programme the fruits of the national reform movement.

Com.

LOS ANGELES, CAL.—About a month ago Dr. H. H. George wrote us that the following call had been issued for a National Reform Convention, to meet in Los Angeles, January 19, 1898:

Civil government is an ordinance of God. It was instituted by God for the glory of His own name and the well-being of society.

As authorized by Him, it follows that every nation, and every State in the nation, shall acknowledge its own author and accept the law of God as its supreme standard of legislation. It needs no interpreter to see that in such proportion as a nation leaves God out of view, throws off the binding obligation of the moral law, in such proportion it will drift into corrupt schemes, looseness of morals, and become the prey of reckless and designing men. The secret of much of the corruption that is in this country to-day is found in the fact that those moral influences that ought to bind a nation together are being weakened and even threatened with destruction, *e.g.*, the Lord's Day, a very bulwark of the nation's life, is being broken down by Sunday mails, Sunday trains, Sunday newspapers, and Sunday labors and amusements. The Family, a cornerstone of national welfare, is being wrecked by loose marriages and easy divorces, and that under the sanction of law. A virtuous and temperate life, so essential to a nation's safety, is being warred upon by thousands of legalized

saloons. While such evils are at work, evils authorized and sanctioned by law, society cannot be else than corrupt. The nation has forgotten God, set aside the obligations of His law, and does not feel, as it ought to, a sense of the need of His presence and power and help.

And what is the remedy for such a condition? The same for a nation of men as for a single man. Come back to God. Accept Christ as the nation's Saviour and Lord. And take His law as its guidance in all legislation. The Christian people should demand that Christian basis in the organic law of the State that will secure protective legislation for the Sabbath, the family, Christian education, and all like Christian institutions in the State.

A national reform convention to consider the fundamental question of the nation's relation to Christ and His law, is hereby called to meet in Los Angeles January 19, 1899. Let all who truly love their country and desire to see it prosper, come to this convention, till we talk over the causes of our nation's peril. Come, till we pray together, and see if something may not be done to stay the flood tide of evil that is sweeping through our land. Come, Christian patriots, in the interest of Christian citizenship! While God is God, it will be perilous for a nation or a State to ignore Him. And while He is a God of mercy and forgiveness there is hope of a people turning to Him for pardon and safety.

According to the provisional programme, arrangements had been made for the discussion of such timely topics as "The Essential Elements of Christian Citizenship," "Unscriptural Divorce—Its Dangers and Remedy," "The Christian Sabbath—Duty of the State to Protect It," etc., etc.

The Secretary stated that the convention and programme were favored and encouraged at the Union Ministerial Association

of all the churches of Los Angeles and vicinity, embracing more than sixty ministers. Evidently there is pressing need for the discussion of the Christian principles of civil government in California. "The Constitution of the State is completely secular, no recognition of God or Christianity in any form. The field is wide, and seems open for work. I have written to a few congregations asking if they would be willing to designate their contributions this year to work on the Pacific Coast." This suggestion of the Secretary is presented to the readers of OLIVE TREES, in whose columns a report of this convention will probably appear. (As we go to press, a report is handed in, but too late for this issue.)

MANSFIELD, O.—Rev. S. J. Crowe has been laboring in Ohio this winter. Recently he has spoken eight times in Mansfield and eight times in Canton, including the congregations of Rev. O. B. Milligan and the one of which President McKinley is a member. A clipping from the *Mansfield News* says: The Rev. S. J. Crowe, of Warren, field secretary of the American Sabbath Union, who has been in the city during the past week, returned to his home this morning. While here he did some very efficient work in behalf of the cause he well represents, having preached able and convincing sermons in the Presbyterian, the U. B., the English Lutheran and the Disciple Churches, besides giving helpful addresses in the Y. M. C. A. and before various young people's societies. He is a fearless champion of the truth and knows well how to present his case.

MORNING SUN, IA.—A very pleasant meeting of the Ladies' Missionary Society was held at the home of Mrs. R. Robinson, December 21, 1898, at four o'clock. The attendance was quite large, twenty-five answering to roll call. The devotional exercises were conducted by Mrs. R. Elliott.

The programme prepared by the committee was in the form of questions based on the book entitled, "What Would Jesus Do?" What would I do as a minister, or as a minister's wife? As a singer? As an editor? As a cook? As a man of wealth?

Mrs. R. W. McElhinney, Mrs. J. W. Cavin, Mrs. Hays, Miss Cannon and Miss Mary Willson answered the questions. General discussion followed.

The collection was then taken, amounting to \$34.70. This amount, together with the collections of the four months preceding, made the sum of \$63, which was devoted to the Foreign Mission debt.

Mrs. Robinson had kindly invited our husbands to a six o'clock reception, and they came in full force. An elegant repast was served, and then followed a social. A very hearty vote of thanks was returned to our hostess for her kindness and the pleasant evening enjoyed.

Prayer was offered by Dr. Trumbull, and not only the words, but the spirit of that beautiful Psalm was entered into when we sang:

"Behold how good and pleasant,
And how becoming well,
Where brethren, all united,
In peace together dwell."

Two new members were added to our roll. Quite a number of subscriptions were taken for OLIVE TREES.

The programme for the next meeting will be a study of the different missions of the Church, conducted by Miss Emma Cuningham.

MRS. C. D. TRUMBULL, *Cor. Sec.*

NEW ALEXANDRIA, PA.—Died, trusting in Christ, in Philadelphia, Pa., December 31, 1898, Henry Wilson, son of Henry and Martha H. Stewart. The funeral took place from the home of his mother, at New Alexandria, Pa., Rev. R. J. Gault conducting the services, assisted by Rev. D. J. Shaw and Mr. Armstrong.

NEWBURG, N. Y.—The Ladies' Missionary Society of First Newburg record the death of their Secretary, Mrs. Elizabeth Henderson Foster, who passed away December 16, 1898.

Whereas, It has seemed good to our all-wise and loving Heavenly Father to call home to Himself one of our number,

Resolved, That we, as a missionary society, wish to express the deep sympathy which we feel for the bereaved husband and family of the deceased in this the hour of their great sorrow, and we commend them to Him who alone can bind up the broken in heart, praying that they may constantly realize that God is their refuge and strength, a very present help in time of trouble.

While we feel our loss, we rejoice in the triumphant faith that conquered death and gave the victory through Jesus Christ. In her lingering illness of many months her resignation was not a mere passive submission to the Master's will, but a beautiful trusting and resting in "Him who gave Himself for us," and "whose peace passeth all understanding." We wish to bear testimony to her Christian character and her devotion to all the ordinances of God's house. When her health would permit her seat was seldom vacant. In her death we hear the voice of God saying: "Be ye also ready." "And what I say unto you I say unto all, Watch."

Resolved, That a copy of this memorial be sent to the family, and to OLIVE TREES for publication, and be placed on the minutes of the society.

MRS. JANET RAITT, } *Com.*
MRS. SARAH ROSS, }

NEW CASTLE, PA.—The New Castle Congregation has adopted a plan for securing funds for the erection of a new church. At the close of their late communion, in which the pastor was ably assisted by Dr. Trumbull, of Morning Sun, Iowa, the con-

gregation voted to distribute money barrels among all its members and adherents. In these barrels they are to make money deposits until June next, when the barrels are to be opened and the building begun if the sum obtained approximates the half cost of the structure to be erected. It is earnestly hoped that the returns may justify the taking of immediate steps to erect a much needed house of worship. Encouraging reports of barrels well-nigh filled are already coming in.

Mr. Eugene Smith, son of Rev. J. C. Smith, of Cincinnati, has been unanimously re-elected as the superintendent of our Sabbath school for the year 1899.

A very encouraging report of the Home Department work of the Sabbath school for 1898 was made by the secretary of this department on the last Sabbath of the year. It showed an increase of members, amount of study, and also of contributions over the preceding year.

A written examination on the last quarter's International lessons of 1898 was given all the adult classes of the Sabbath school the last Sabbath of the quarter. All the other classes of the school were examined orally on the supplemental graded lessons for the entire year, the scholars who averaged 75 per cent. and over being promoted to the next higher grade. The examination of the Normal Class is to be held some time in January.

NEW CONCORD, O.—How fitting it was that New Year's Day should be our preparation Sabbath. Rev. J. K. Robb preached on the "Parable of the Sower," giving us a most excellent discourse. The communion services were conducted by Rev. J. S. Martin, of New Castle, Pa. On Fast Day he pointed out the great importance of self-examination, and on Saturday he preached from the words: "If any man sin, we have an advocate with the Father."

The theme for the action sermon was

"The Divinity of the Redeemer," John 1:36. A large audience appreciated the excellent discourse from Rom. 6:13—"Yield yourselves unto God." The exercises were concluded with a national reform address—Psalm 33:12—"Blessed is the nation whose God is the Lord." It has been to us a season of great rejoicing. COR.

NEW YORK.—On the second Sabbath of January President W. P. Johnston preached a most impressive and instructive sermon to the Second Congregation of New York. Dr. Johnston is very anxious to have the debt resting on Geneva College removed previous to the fiftieth anniversary of that institution. Any one aiding in the accomplishment of this result will do him a favor and help on the work of education. We do not know the number of the Alumni, but assume that if each one thus identified with the college were to raise among his friends twenty-five or fifty or a hundred dollars for this purpose, enough would be secured to discharge existing obligations. The responsibility of collecting the whole amount should not rest upon the President.

The Sabbath school connected with this congregation held its anniversary Tuesday evening, January 17. The statistical report showed 150 pupils in the intermediate department and Bible classes, 110 in the primary department, and 43 teachers and officers, making a total of 303.

The collection for the year amounted to \$165.72, which are \$17.68 less than those of the previous year. Not one penny of this money is used to meet school expenses, but it is devoted to outside missions.

Fifty-seven children passed the four examinations for the year successfully. Thirteen pupils earned first prizes for attendance, and three second prizes. A missionary prize was awarded to Lizzie Forsyth for bringing in new pupils. One child, Emily Chappell, had recited Brown's Catechism. Two girls, Sadie Robinson

and Lydia McIlvaine, and five boys, Edward Payne, Hugo Barthelson, Joseph Kempf, Eugene Jackson and Frederick Lang had recited the Shorter Catechism—a great improvement on previous years in this class of work. Honorable mention should be made of a lad, Edward Payne, who has won the three prizes, having been present and punctual every Sabbath, having recited the Shorter Catechism and having passed the quarterly examinations successfully.

The remarks with which Superintendent Andrew Alexander closed his report are of special interest, and we take the liberty of giving them to our readers :

Can we not join forces, and this year make a supreme effort to build up our school? We cannot tell how far our influence may extend.

“ Our echoes roll from soul to soul
And grow forever and forever.”

The past year has brought the United States of America most prominently before the gaze of the entire world. At its beginning there was much speculation as to what should be the outcome of the then strained relations between its Government and that of Spain. Would they end in war or could they be amicably settled and peace maintained? As the days lengthened the war cloud continued to gather, and after some months it burst. The contest was fierce, short, sharp and decisive. Before the year had closed victory had been gained on behalf of oppressed and downtrodden humanity, and peace had been formally declared.

We as Sabbath school teachers may learn most valuable lessons from that contest now so happily and so triumphantly closed.

At Manila the United States fleet did its full duty, wholly irrespective of what other fleets might do or fail to do in other waters,

or of what the army might accomplish or try to accomplish anywhere on land.

In our Thanksgiving service we sang :

“ The nations raged, the kingdoms were
In turmoil and commotion ;
He spake, earth melted, ceased the stir
And madness of the ocean.
The Lord of Hosts
Defends our coasts ;
In perils high
To Him we fly,
And Jacob's God protects us.”

To Him, then, be all the praise. Let us, however, make a note of the agency He employed. Our own harbor and city were protected even from fear of evil by the complete destruction of the Spanish fleet off the coast of Cuba by the American navy, whose officers and men did terrible execution on that lovely Sabbath morning. So with the United States army on the heights of San Juan and El Caney. Though the soldiers had not all been properly cared for, yet they, too, fought their way to victory. There had been preparation and careful training both in the army and navy quietly going on, which told most effectively when the crucial hour came.

Fellow teachers, let us be found diligent in our preparatory work. On us devolves the responsibility of preparing these children for future service. If we do this as unto the Lord we will be earnest in prayer, faithful in our teaching, and by the constant influence of our example attest the thoroughness of our work.

Children, be diligent, prompt and studious, for by and by you are to be teachers and officers in our places.

With the girls and boys of to day, many of whom are now in our Sabbath schools, lies our country's future. She will stand as a beacon light or she will fall, as these future men and women discharge or fail to discharge their responsibility.

Train up a nation of Christians and all

fears of its future may vanish. If, then, the work is of such importance, can we not, old and young, take it up with a new courage, a new zest, put new life and enthusiasm into it and go forward prayerfully and hopefully? We hold in our hands the key to the situation—the book which tells the secret of all advancement, which is “a lamp to our feet and a light to our path.”

The weapons of our warfare are not carnal but spiritual. The blessings we seek to disseminate are of an order higher than that of political freedom. Sabbath schools are primary training schools, or primary training ships if you please. Our Master calls for volunteers, ardent, whole-souled volunteers in every department of His service. He has work for all and a sure reward for each. Let no member of our congregation plead “I cannot.” Every one of us can with the presence and blessing of the Master do something. You may remember the story of the college man belonging to a wealthy family, who, during last year’s war, enlisted in the cavalry service, and, on finding that a horseshoer was urgently needed, entered with vigor on the humble duty of shoeing horses. Such are the volunteers our Master calls for now among us, and such service He will honor.

Before the distribution of the prizes Rev. T. M. Carlisle, pastor of the Fourth Congregation, delivered a very interesting and instructive address to the school.

PHILADELPHIA, PA.—The Sabbath school anniversary of the Third Church was held Monday, January 2, 1899. A splendid entertainment was given, and was enjoyed by a large audience. Many beautiful and useful presents were given by the scholars to their teachers. Many pupils attended every session of the school throughout the year. To these, as they chose, were presented silver medals or fine Bibles by the Sabbath School Association. Books of merit were also presented to the children

of the infant class and others. Then followed the usual treat of candies and oranges. Everybody was delighted, and went home feeling better for having been there. Our C. E. Society is doing some practical mission work by holding religious services in one of our police stations and in a rescue home for men. These meetings are very interesting, and are enjoyed by all who attend.

One of our old and much loved members, Mrs. Elizabeth Mackie, widow of the late Alexander Mackie, left us for her heavenly home the evening of Thursday, January 12, 1899. Mrs. Mackie was in the seventy-seventh year of her age, and having vanquished death by a godly life, she now wears the crown of the victor. For her death was not an enemy to be dreaded, as it is to the wicked, but a friend come to release her from the bondage of the flesh, that she might depart and be with Jesus and those whom she loved in the better world. May we all be admonished to live the life of the righteous, so that our death, like theirs, may be triumphant and happy.

Cox.

STEELEING, KAN.—Mrs. Lizzie S. Edgar writes of interesting and, it is hoped, profitable prayer-meetings held during the week of prayer. In regard to the evening assigned to Foreign Missions, she says: They called on me to go to one of your maps, which we have hanging in our main audience room, and point out the centers of work and outlying stations, which I did to the best of my ability. Our U. P. brethren are meeting with us as their Church is not yet finished, and they seemed quite interested and asked me more questions than I could answer very well. If Brother J. Boggs had been here, as we had at one time hoped, we could have had something worth listening to.

But I wanted to say, you see your map work is doing some good.

RAY, IND.—A private letter from Rev. C. McLeod Smith, pastor of the R. P. congregation in Ray, contains the following paragraph, which we take the liberty of giving to the churches:

At the meeting of last Synod I told you it was my purpose to seek a place among that honored roll of pastors who were doing their full duty in presenting to their peoples the claims of the Foreign Mission work. This purpose has been carried out to the best of my ability, and with a success that has been gratifying to me. On two successive Sabbaths preceding the time set for taking up the collection, the duty we owe to our foreign work was presented in two sermons. I used, also, the minutes and your circular letter. The result was that our people gave the largest collection for Foreign Missions of any collection ever taken up for any Synodical scheme. The collection approached very nearly \$100. Besides this, our Missionary Society and Junior Endeavor increased the amount by about \$55. This may not seem much to you, the pastor of a congregation that does so much for Foreign Missions, but to us it is highly gratifying because it is a marked advance over preceding efforts. We are anxious here to see the Foreign Mission debt liquidated.

WALTON, N. Y.—The Commission appointed to present the calls of White Lake Congregation, of New York Presbytery, and of Cedarville Congregation, of Lakes Presbytery, upon Mr. W. J. Sanderson, met at the call of the chairman at the home of Rev. R. C. Reed, on January 6. In the absence of the chairman, R. C. Reed acted in his place. The Commission was called to order and constituted with prayer. Mr. W. C. Doig was appointed clerk. Mr. W. J. Sanderson being present both calls were presented, and the one from

Cedarville, Ohio, was accepted. Mr. Sanderson was then transferred to Lakes Presbytery. The Commission then adjourned with prayer.

Mrs. Betsey A. (Cairns) Sanderson, wife of P. R. Sanderson, died December 20, 1898, aged 56 years, 3 months, 13 days. She was the mother of six children, one of whom died in infancy, and another of whom is Rev. W. J. Sanderson, of Cedarville, Ohio. In memory of her, "her children arise up and call her blessed." At the time of her death Mrs. Sanderson was a member of the Walton R. P. Congregation. She had long been a most highly esteemed member here. She was of those few who are so thoughtful of others and forgetful of self. All her pastors found in her a most thoroughly sympathetic friend. She was a woman of uncommonly strong, noble and Christian character. She bore her cross, and now she wears her crown. "Blessed are the dead who die in the Lord."

R. C. R.

WASHINGTON, IA.—In the October meeting of our Ladies' Missionary Society we had mingled sorrow and joy, for on that day our beloved and efficient secretary, Miss Jennie McConaughy, met with us for the last time. On the 25th of the same month she became the bride of Rev. W. T. K. Thompson, and has gone with him to another field of labor. As a society we desire to place on record our high appreciation of her faithful and devoted services while in our midst, and we commend her to the Christian love and fellowship of those with whom she is called to labor. We also pray for God's richest blessing upon her and her husband in their new home and in their chosen life work.

MRS. W. C. ALLEN,

MRS. F. M. McELHINNEY,

Committee.

MONOGRAPHS.

SYSTEMATIC BENEFICENCE.

CHRISTIAN STEWARDSHIP.

If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16:11.

Everybody must have some of this world's goods. What shall we eat? What shall we drink? Wherewithal shall we be clothed? Under what roof shall we live? Where shall money come from to meet expenses? are questions that will arise. We have neither right nor power to suppress them. Christ does not mean to extinguish them when He says: "Take no thought (anxiety) for your life." These inquiries should live and grow, and blossom into holy industry in all; yet be carefully guarded lest they develop into the tumorous disease of anxiety.

The wealth of this world, more or less of which all need, is called "the unrighteous mammon." It is treacherous and uncertain. While necessary, it is dangerous, and often harmful. Like a noble team of horses, it gives comfort and help and exquisite pleasure while under good management; but when the driver throws the lines and says, "Carry me where you will," then it dashes into the dangerous places of pride, selfishness, dissipation and death.

God knows how to distribute wealth. It comes to every one by His appointment and as a sacred trust. The dollars and the thousands are all intrusted for use. How shall our wealth be used? Just as the Lord has said. We must follow His instructions or be accounted unfaithful. If we do not follow His instructions we may expect Him to withdraw His trust, or at least take away our sense of accountability. And the latter calamity is a thousandfold greater than the former. A man without a feeling of responsibility to God for the

use of all his money is in a more deplorable condition than he who has none to account for. Rather be without money than without conscience toward God in the use of it.

God has clearly taught that the tithe at least ought to be given to Him for the support of the gospel. Will we obey? If not, who shall lay claim to faithfulness in the use of the "unrighteous mammon"? If unfaithful, well may we tremble at the consequence. If we do not give the tithe, why? Either we account ourselves wiser than God in our business methods, or we feel we need the small proportion He claims and must divert it to our use, or we cannot trust Him to bless and increase the nineteenth, or we are simply wicked and will not be governed by the Lord. And in any case we prove ourselves unworthy of both wealth and grace.

Remember that money is given as a test of our worthiness of grace. If we use it not as the Lord directs we cannot expect the "true riches," the graces of the Holy Spirit. Many a Christian is weak in grace, has little faith, little love, little life, little hope, and prays and continues to pray for more, and receives no answer, and knows not why. What is the matter?

Let him consider how he uses his money and he may discover the cause of his spiritual languor. Does he rob God of tithes and offerings and expect God to make his soul rich? Does he distrust God's ability to keep him in case he gives a "whole tithe," and expect God to make him strong in the faith? Does he rebel against one of God's plainest requirements and expect God to pour out His Holy Spirit? What consummate folly! God is reasonable. The man who uses not his money for the Lord would not use grace for the Lord. Were it possible for him to get grace, he

would keep it all for himself, and glory in it, saying, "Is not this *my* faith, *my* love, *my* meekness, *my* devoutness," and wrapping himself in it as in a mantle of selfishness, would seclude himself from God and men.

The proper and liberal use of money for God and His Church will surely be followed with the abundant gifts of grace, the "true riches." God's word for it. Our conscientious use of money is God's test of our worthiness of grace. Were all in the Church to use their wealth with true regard to the Lord's will, how His grace would come teeming in upon us like the fountains when the showers are copious! Reviving will come after we cease robbing God of His tithes and offerings. Tithing is a mighty means of grace.

J. C. McFEETERS.

ABSOLUTE SURRENDER.

There has come to be considerable talk in these days about absolute surrender. The cause for such talk lies in the fact that some Christians have come to feel that it is the gateway into true blessedness. That only by giving up *all* to Christ can we obtain *all* from Christ. To surrender to any one is to give oneself up into the power and control of that one. Absolute surrender is the yielding oneself to the power of another, without any reservation whatever. It is not annihilation of self, in thought or purpose, but the placing of ourselves in the hands of another to have that other do with us, and to us, and for us as he shall choose. Absolute surrender to Christ then is the placing of ourselves entirely in His hand, for Him to take and do with us according to His own will. The importance of this subject, in the minds of its advocates, arises from the fact that they consider absolute surrender to Christ an indispensable condition to entrance upon that life of peace and rest and victory,

which is the privilege of every one of God's children, here and now. All other conditions may be present and the individual fail of entering into this rest because this one condition is wanting. The reason for directing such special attention to this one condition is that right here is where failure is most likely. This strikes at the citadel of the corrupt nature. The heart of the first sin was the human will asserting itself against the divine will, and that continues to be the stronghold of fallen men. People are willing to suffer all sorts of things, to deny themselves all kinds of pleasures, to do penance, to afflict their souls, rather than give up their sweet self-will. To lay this will in the hands of Christ, never to be taken back even in thought, for Him to have as an empty vessel, in which to pour His own blessed will, and through which as an instrument His will shall act in the direction and control of our whole lives, is the supreme act of self-dedication.

But is this doctrine scriptural, or is it simply a fancy of some well-meaning but crazy enthusiast? Is it simply one of a multitude of new freaks with which the world is afflicted? It is scriptural, and as old as the gospel itself. Its revival at the present time may make it seem new, but it is simply new to-day because it is so old and has been buried for so long. The phraseology may be new, but the thing itself is not new. It is one of the precious truths of the Bible, and was an experimental truth in the early church. We are still emerging from the dark ages. The incrustations, which almost smothered Christianity, have not all been cast off yet. The Reformation broke up the crust, but did not cast it all off. All through the centuries, even during the dark ages, God has had His faithful ones who have known and taught these truths, but to the mass of professing Christians they have been unknown, and are unknown to-day.

But the matter of chief importance is the scriptural authority for this doctrine. In Romans 6:13, last clause, we have one of the clearest passages setting forth this truth. The revised version brings out with greater force and clearness than the authorized version the meaning of the verb there used: "Present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." The first thing to be observed is that the Greek aorist is the tense used, which expresses a single definite and completed act. The apostle did not say keep presenting yourselves unto God, but, by a definite transaction with God, never to be repeated and never to be revoked, make yourselves over to Him. When one person makes a present to another, the transaction is something that is completed, and does not need to be repeated.

The next thing to be noted is that the apostle was writing to Christians, hence what he was enjoining was not what is commonly called conversion. There is a sense in which it is true, that the sinner at conversion comes in his sins and offers himself thus to Christ to be saved. The peculiar feature of conversion, however, is that then the sinner *receives* Christ as He *is offered* to him; but in this of which the apostle is speaking in the text, the sinner *offers himself* to Christ. But it is as a redeemed sinner. Paul said, "Present yourselves to God as those that are alive from the dead, as sinners who have been made alive in Christ Jesus." The grand conception of the apostle was that of a sinner saved by grace, now offering himself to God who saved him, for Him to use as He will. Logically and chronologically this follows conversion. A sinner is not "meet for the Master's use" until he is first saved, then cleansed, then wholly given up to him. The knife, to be useful in the hand of the surgeon, must be made sharp, then

must be made clean of all disease germs then must be wholly given into the hand of the surgeon, otherwise it will be an instrument of death rather than of life. If it is dull it will not obey his will, if microbes adhere to it they infect the wound it makes, if some other hand is holding it along with the surgeon it will not execute his will perfectly.

Another lesson which Paul shows us in this verse is that absolute surrender precedes the kind of a life a Christian should live, and that such a life is not possible without it.

It was not a matter of chance that the apostle said, "Present yourselves unto God as alive from the dead," before he said "and your members as instruments of righteousness unto God."

Many earnest Christians are offering their services to God in all kinds of Christian work, even going to Mission fields, and yet they are conscious all the while of a lack of spiritual power and of consequent failure. They throw themselves into Christian work, but they are working in their own energy, and it is hard work. They experience sometimes an incoming of divine power and a spiritual uplift, but it is fitful and momentary, and their work does not abide. There is not the ceaseless outflow of "rivers of living water," because there is not the steady inflow of divine life and power. The trouble is, they are reversing the divine order or failing entirely to apprehend the first essential. They are trying, by a series of consecrations and reconsecrations of their services and their time, to reach the point of entire consecration of the whole being to God. Or perhaps their idea is that their time, their means, their services, etc., are all that is to be consecrated to God. The Spirit of God spoke differently through Paul. Consecrate the whole being to God by surrendering it without reserve into His hands, and then it

will be time to offer your members as instruments for Him to use. The same order is to be observed in Romans 12:1, 2. The first thing is "Present your bodies a living sacrifice holy, acceptable to God," and then follows the making the life what it should be—"and be not conformed to this world, but be ye transformed," etc. We cannot improve on the divine order, and we cannot disregard it without incurring loss and failure.

But some one thinks he has given himself entirely to Christ, and yet he sees none of the results which he expected. The results are sure to follow in due time. Long before there are any manifest results in the outward life and work the surrendered soul has the results in itself, in peace and rest, in spiritual joy, in the sense of the abiding presence of Christ. If there are none of these inward effects the probability is that the work has not been thoroughly done. Absolute surrender involves much. It is not simply the giving up of ourselves to Christ, to do what He wants us to do, but rather it is the giving up of ourselves for Him to do through us what He wants to do. Are we willing to be simply a channel for God to send through us blessing to men, and are we willing to be as unknown and unthought of as the water pipe buried in the earth that conveys the water to our homes. Absolute surrender goes deeper yet; it means that we are willing to have Christ do with us as He wants to do. That we put ourselves in His hand, without entertaining in our thought any reluctance to being laid on a bed of sickness or being a confirmed invalid, if He shall want us to serve Him thus, or to be sent to any foreign mission field and be but a stone in the foundation, laid under the ground as Williams was, if he shall so choose. Absolute surrender goes a little deeper still. It means that we are willing to be anything Christ wants us to be.

Willing to be nothing for His sake. Willing to be misunderstood and misrepresented. Willing to work cheerfully on and others get the credit for the work we have done. Willing to be only a voice crying in the wilderness. Happy in the thought that as Christ increases we must decrease, and joyfully accepting the truth that we must be nothing before Christ can be everything.

It was to this state of mind Paul had attained when he said, "I live, yet not I, but Christ liveth in me." It was such a surrendered state he was describing in 1 Cor. 4: 9-13. "We are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonor. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and we toil working with our own hands; being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things even until now."

An honest heart looking at what all this means is ready to say: "Who is sufficient for these things." How can such surrender be accomplished? Truly it is something man cannot do of himself. He cannot let go of himself much as he would desire to. God's grace must come in to do this work. All man can do is to present himself in the presence of God, for the purpose of being wholly given up to Him, as the apostle says; but when man does all he can then God meets him and, by His Spirit, does in him what he cannot do himself. Romans, 7th Chap., shows us a man trying to give himself up wholly to God. He is not an unregenerate but a regenerate man, for he "delights in the law of God after the inward man." But the old

nature is too hard for even a regenerate man to overcome. He fights against the old nature and tries to be wholly the Lord's; but he is held a captive against his will. A law in his members wars against the law of his mind and brings him into captivity to the law of sin which is in his members; for when he would do good evil is present with him, and the good he would do he fails to do and the evil he would not do that he does. In this fruitless effort against a power within him, he comes to the brink of despair and cries out, "O, wretched man that I am, who shall deliver me from the body of this death." That is the picture of a child of God who has come to see his own impotence and ceased to trust in himself to do anything. He is surrendered to God as far as it is possible for a man to do it. Just at that point he finds Christ coming to his help to do for him what he could not do for himself; and he breathes out the relief his soul has found, like a man, who is wholly exhausted, breathes, as he is lifted and placed upon his couch. What rest and peace does that deep breathed thanksgiving express. "I thank God through Jesus Christ our Lord." In the following chapter we see the same man, but how different his condition—he is happy and triumphant. Rom. 8: 2. "The law (power) of the Spirit of life in Christ Jesus hath made me free from the law (power) of sin and death."

Does God, then, accept the offering when a saved sinner presents himself to Him? He does, as surely as He ever accepted an offering that was rightly made to Him; and signifies to the offerer His acceptance. But the offering must be accompanied by the prayer that God would accept. Elijah on Carmel furnishes us a good example. After he had repaired the altar, placed the wood, killed and laid the sacrifice upon the wood, and all was ready for the fire, some-

thing more was needed. Elijah must lift up his prayer, that God would accept the offering now made and show that He accepted it. And then the fire fell and consumed the sacrifice; and Elijah and all Israel knew for a certainty that God did accept. So the child of God who truly offers himself to God will know that God accepts his offering, if, with the offering, he puts up his prayer to God to accept him and to show him that He does accept. God will signify to his inner consciousness the fact that He does accept, and he will know it with an assurance as perfect as Elijah's when he saw the flame fall from heaven and consume all, even the stones of the altar.

What, then, must be the inward peace and joy of that man who has given himself wholly to God, and has received back from God the answer, I have accepted thine offering?

Since the usefulness of every Christian depends upon his being perfectly submissive to God, and allowing God to use him; and since surrender is the gateway into this state, is it not evident that the one way to real success in the work of Christ is surrender?

Hesitate not to put the direction of your life wholly under the will of Christ. His will is better than yours can possibly be. He always wills what is best. Our wills often choose what is worse for us. If, then, His will decides and directs everything in our lives, we shall always have the best. "Present yourselves unto God."

Syracuse, N. Y.

G. M. ROBB.

THE VOICE OF THE CHURCH.

At the late meeting of Synod the following resolution, with reference to young people's societies, was adopted:

Resolved, That Presbyteries be recommended to seek to unite all the Covenanter young people within their bounds in a

Covenanter young people's union, which shall embrace all the various young people's societies in the congregations under their care, and shall also include the young people not connected with their societies and those living in congregations where no local societies exist."

It was understood at the time that this was a compromise agreed upon by the members of the Committee, and, as such, it was accepted by at least some of the members of the court, without their giving to it as careful consideration as its importance deserved. Had it for a moment been supposed that such an interpretation would have been put upon it and such a use made of it as has been, it is not likely the resolution would have been adopted as reported.

Since Synod the Presbyteries have held their fall meetings. An opportunity has thus been afforded for action to be taken. There was no possibility of the resolution being forgotten. The discussion, on the one side, has been carried on in the press as vigorously as ever, while by private correspondence, at least in some cases, Presbyterian action has been urged.

Now what is the result? In what light is Synod's action regarded? What interpretation is put upon it? What is the voice of the Church as heard in the deliverances of her Presbyteries? Let us see.

New York Presbytery.—Synod's action was referred to, but, by common consent, nothing was done.

Philadelphia.—The subject was not mentioned.

Pittsburg.—A resolution, containing the movers' interpretation of Synod's action, utterly ignoring the excellent Presbyterian C. E. Society already organized and naming the members of a committee to "formulate a plan" for another organization, was indefinitely postponed by a vote of sixteen to thirteen, five not voting.

Lakes.—"A superintendent of young people's work" was appointed "with a view to promote the purpose of Synod in obtaining unity of action among the young people."

Illinois.—A committee was appointed "to effect an organization of the young people's societies in the Presbytery under the name of *Covenanter Christian Endeavorers.*"

Iowa.—The subject was not mentioned.

Colorado.—"Presbytery recognizes the propriety of Synod's action, but . . . in view of our scattered condition, we deem it not practicable to endeavor now to form such a union."

No reports have been received from New Brunswick and Nova Scotia, Vermont, Rochester, Ohio and Kansas Presbyteries.

What, now, is the voice of the Church as interpreted by the action or non-action as given above? What do the proceedings of these courts mean as explanatory of the convictions of the members of the Church with reference to this subject of a "Covenanter Young People's Union," which has been forced upon their attention so assiduously for more than a year? They mean—

I. That the interpretation put upon Synod's late action by those who are urging a "Covenanter Union" is not that generally accepted.

II. That there is no sufficient reason why the existing Congregational and Presbyterian organizations should be interfered with.

III. That, notwithstanding all the discussion in favor of a "Young People's Union," very little interest is manifested in the subject throughout the Church.

These four facts ought to be kept in mind in case the discussion and the attempt to form a new organization are considered:

I. Congregational and Presbyterian so-

cieties are already in successful operation in nearly all congregations and Presbyteries where they can be advantageously conducted.

II. The brethren who are urging the formation of a "Covenanter Union" took no special interest in the proposed young people's organizations when they were being formed, although the fullest opportunity was afforded them to be present and take part in the proceedings; but now, when they are in good working order, proving themselves valuable helps to pastors and sessions, they become wonderfully concerned about them, and, under various pretexts, urge the necessity for something different to take their place.

III. Complaints with regard to present organizations do not come from pastors and sessions connected with them, but almost entirely from those who stand aloof. Until lately these brethren have not shown any special interest in our young people, nor have they at any time shown any special aptitude for caring for them.

IV. The present Presbyterian organizations are of such a character that all young people's societies, and young people in congregations where there are none, can become members without in any way identifying themselves with the C. E. Society or any outside organization. They will be wholly untrammled, as much so as they can be in any Covenanter Union. If the societies are not altogether what they ought to be, the way is open to them to propose any changes that may be considered necessary. These brethren will all be gladly welcomed and their suggestions will be carefully considered.

J. W. SPROULL.

SYSTEMATIC GIVING.

If giving were as systematic as getting, the religious and benevolent needs of the world would be readily met. The few do

not give at all, the many their spare change, and the very few a specified amount. When men are putting aside a certain proportion of their incomes for food, clothing, housing, doctor's bills, and other so-called necessities, how many ever pause to think of religion as one of the necessities? How many ever give it the dignity of being counted among the essentials of life and happiness? And yet people who have never had a thought of it in their minds, in the time of personal sorrow turn to it, even then without a thought of their distress if it were not there to minister to them in the crisis. Wise business men who provide for every other emergency that may arise in their lives, who consider their children's schooling and establishment in business and social position, avoid persistently, almost obstinately, the question of religious obligation. Yet cases are known where these same men, having a property to sell, offer as an inducement to purchasers the convenience of the church. Is not the church responsible for this condition, in the spirit of mendicancy it has assumed?—*Universalist Leader*.

THE LORD REIGNS.

Increased facilities of communication multiply and result in the opening up of unknown parts of the world. Perhaps the most important of recent items in this direction is the completion of the Congo Railroad; but hardly less important is the fact that, after ages of difficult and perilous navigation in the rapids of the Yangtse River, in China, from Ichang to Chungking, the passage of the rapids has been made by a small steam vessel. This means that communication with all Western China from the coast will be shortened by from four to six weeks. In this connection it is also worthy of note that a railroad has been constructed from a point east of the

Sea of Galilee to Damascus, connecting with one running from Damascus to Beirut, on the coast of the Mediterranean Sea. In the time of Christ and before, this country east of the Jordan was populous and filled with large cities. It promises now to become repopulated and one of the great wheat supply territories of the world. The world is opening up to commerce and civilization, and the people of Christ must be alert that these great openings shall be taken advantage of for the gospel of Christ. — *Baptist Mission Magazine*.

WHY WE SHOULD NOT INCORPORATE WITH THE GOVERNMENT.*

The subject of this paper has been discussed by some of the ablest men, and there is no need of any new defense other than that which has been offered; but the humblest advocate of any belief should be able to give a reason for the hope that is within. We should give serious consideration to all our beliefs, because, as believers, we are responsible to the Judge of all the earth. We must ever hold the Word of God sacred. The institution of the family, of the Church, and of the nation, as ordained of God, are all sacred, and are so taught in the Scriptures. The Scriptures of the Old and New Testament being of the highest authority are the most binding. We owe more to Jesus Christ than all others. So, if we are loyal subjects of the King, we must give heed to what He has decreed in all matters affecting our religion. The Lord Jesus Christ asserts His authority over nations, and God's form of government for the Church, the State, the family, and the individual is plainly taught in the Scriptures. What have we to do with any other? If the Lord be God follow Him. Better retire to the dens and

caves of the earth and be a faithful child of God than be an Ahab on an earthly throne with a dwarfed manhood.

The law of God is our supreme law and should be the supreme law of the land. The struggle for liberty of conscience is not yet finished. Liberty of conscience, no doubt, exists in greater measure in this land than in many others; and certainly the struggles and prayers of the past have not been in vain, but the God whom we worship is supreme in political affairs as well as King of the kirk. The tears of the drunkard's wife and hungry children in this land of plenty are not only an appeal to conscience, but it is a sample of the results of secular liberty. A liberty that is so limited and requires such sacrifice is not worth risking a Christian birthright to obtain. We may not be drunkards or in bondage to tobacco, but we are not living to ourselves; and if we be worshipers of Him who went about continually doing good how can we take part in a government which denies our Lord in both theory and practice? Christ's authority over nations is explicitly set forth in God's Word, and we ought to obey God rather than men. Nations perish, but the Word of the Lord endureth forever. But why do nations perish? Because they will not serve the Lord. "Eyes have they, but they see not. Their idols are silver and gold, but our God is in the heavens."

Many people who put their trust in McKinley for prosperity before last presidential election are poorer to-day and have less hope than ever before. Our politicians have so separated politics from God that the nation is in danger of being wiped out of existence. They arrogantly ascribe prosperity to a man and adversity to the Democrats. The Bible teaches that God also hath made the one over against the other, to the end that man should find nothing after Him. It is not with us a

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question what would the Jew or the infidel do under a Christian Constitution? But it is, What does Jesus Christ require of us? Our Lord Jesus Christ is to us the one altogether lovely. He is life itself to us. "In Him we live, move, and have our being." "Every good gift and every perfect gift cometh from above." It is God who makes the grass to grow, the wheat, the corn, and the oil. The silver and the gold are His. The cattle on a thousand hills are His. He mollifies the earth with showers and waters her ridges plentifully. How can we consent to the "no religious test" as being part of the supreme law of the land when we know that God is Judge? Are we to risk heaven and eternity for the pleasures of modern politics for a season? How can Christian men, who accept Jesus as their Saviour, accept office to disannul the marriage vow or accept the Constitution of the United States in preference to the authority of Jesus Christ in *purely religious affairs*? Christian men can only do such things in the "hardness of their hearts." It does not help matters to give a drunkard's wife a divorce. The government has licensed the gin snares which caught her husband, and instead of sharing the profits of the game with the poor woman this supreme law of the land now proposes separation from her husband, who is changed into a savage animal through the accursed licensed saloon. How can mothers or daughters put any confidence in Christless governments that afford such security? Christless governments always lay the heaviest burdens on the weak and helpless, and the farther a government is removed from Christianity the more degraded is woman. A Christian man in modern politics is like J. B. Gough's mouse in a barrel of liquor making a certain promise to the cat—he should not be expected to tell the truth.

Can a Christian man consistently be a

follower of the Lord Jesus Christ and consent to the modern standard of politics, knowing that our Lord affirmed to Pilate His earthly Kingship and said: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." It logically follows, then, that every one who gives heed to the teachings of Jesus Christ must accept Him as earth's Sovereign Lord and recognize Him as Supreme Ruler in all human affairs. How, then, can Christians accept Christ as King of Kings and Lord of Lords and have a supreme law of the land that in no way recognizes Him? Every Christian who votes under the provisions of the United States Constitution subscribes to its authority. Every true Christian should resent the spurious supremacy of the Constitution in relation to the oath of God, or in making it right for ungodly men to use God's name with profane lips in administering the oath of God in courts of justice or polling booths. The oath has been robbed of all solemnity, and is little more in many instances than a cloak for perjury. How nonsensical to appeal to God without recognizing the Mediator! We dare not think of a godly man appealing to God except through Christ, to say nothing of the ungodly.

"When thou a thief didst see, with him
Thou didst consent to sin,
And with the vile adulterers
Thou hast partaker been.

"Because I silence have preserved,
While thou these things hast wrought,
That I was altogether like
Thyself, hath been thy thought.

"Yet I will sharply thee reprove,
And set before thine eyes,
Arrayed in order, thy misdeeds,
And thine iniquities.

"O! now consider this, all ye
Who God forgotten have,

Lest I should you in pieces tear,
And there be none to save."

It was wrong for Pilate to consent to our Lord's crucifixion and scourging, after admitting that he found no fault in Him; but we have many judges in these days who publicly profess allegiance to the Lord Jesus Christ and continue the scourging by separating husband and wife, in utter disregard of Christ's authority.

The adulterer, the thief, and the Presbyterian elder are all affiliated in modern politics, and it's constitutional. The adulterer believes in the regulation of prostitution, or, to be more refined about it, he believes in divorce for every cause known to lust and selfishness. The thief is a scriptural term for municipal boodler, but who is responsible for this state of affairs? Asa dethroned his grandmother for setting up an idol at the brook Kidron, but whose grandmother set up that lifeless thing on the brook Potomac? Our ancestors are not responsible. They, like Asa, dethroned a monarch for similar idolatry. Their testimony for the prerogatives of Jesus Christ has been sealed with their blood, and a thousand times better that Covenanters of to-day would repeat such testimony, if need be, rather than subscribe to the idolatrous Constitution as the supreme law of the land and bring the curse of God on us and our posterity.

If our Christian neighbors are anxious for Covenanters to vote with them at the polls they know our terms. If they will unite with us in setting up the Word of God as the supreme law of the land, and will select men for office who fear God and hate covetousness, every man, woman, and child of us will be willing to vote with them free of charge. If any other people have sacrificed more than Covenanters for clean politics they are unknown to us; but we have no authority to compromise the nation to infidels or Jews when we know

that the Father gave to the Son the nations for His inheritance. We dissent on the authority of the Word of God and conscience, and prominent men, not Covenanters, dissent quite frequently for less. Dr. Stevenson has said that "our political dissent, on the high grounds on which we have maintained it, has done more a thousand-fold to arrest attention and thought, to mold public opinion, and to move the nation on toward the Kingdom of Christ, than all the votes we could have cast at all the elections for the last hundred years could possibly have done."

In conclusion, we must realize that the Lord Jesus Christ has bestowed upon us a priceless heritage. The lines have fallen unto us in pleasant places. We are already reaping what other men have sown, but we must continue until our Lord comes.

Some of our young people may be like the servant of the man of God—see nothing but "an host compassing us about": The politician's reproach for not voting with them; the impracticability of religion in politics; and the disadvantage of not having big pipe organs and cranks. If there be such a one, may the Lord open his eyes to see, "for they that be with us are more than they that be with them." "Our eyes should be open to see God in all His promises."

"Our God shall surely come,
Keep silence shall not He,
Before Him fire shall waste, great storms
Shall round about Him be."

The influence of our ancestral Elishas has been impressed upon this nation. Her enemies have bread set before them, so we will continue to labor and pray "Thy kingdom come, Thy will be done on earth as it is in heaven." We have vowed to refuse incorporation with the government so long as there is no place for our Lord in it. Like David commending unto God his religious care for the ark, we have sworn unto the Lord that we will not give sleep to our eyes or slumber to our eyelids until we find a place for the Lord, a habitation for the mighty God of Jacob. There is no better way to show our loyalty to our Lord than by consistency in every-day life and faithfulness to covenant obligations. We cannot cross the Lord's border line to vote.

Mrs. J. C. McCANDLESS.

Chicago, Ill.

EDITORIAL NOTES.

—OLIVE TREES is thankful that so large a proportion of its readers have already renewed their subscriptions, giving in many instances a dollar to increase the circulation, and hopes that every one will renew as soon as possible, and if in sympathy with its mission, send the name of another reader.

—The readers of OLIVE TREES will please remember that it is wholly devoted to missionary work at home and abroad, all avails after deducting cost of production being pledged to some form of evangelistic service. Is there another journal in this country that can make that declaration, and on that ground alone claim the support of a Christian constituency? Its one aim is to preach the gospel to the glory of God in the salvation of souls and the purification of society. Many letters have been received recently full of commendation and good wishes for its success, but so interwoven with personal references that good taste forbids their publication. A few brethren, who are held in the highest esteem, have written expressing dissatisfaction with certain articles that have appeared in its columns, though in full sympathy with its advocacy of missionary work. Wise suggestions are always welcome, and advice presented in a kindly spirit will always be weighed carefully, and, if not altogether inconsistent with a sense of individual responsibility to God as a preacher of righteousness, will always be acted upon. As for chronic faultfinders, OLIVE TREES has no use for them. Their productions are laid away with little feeling of reverence in the waste paper basket, and the "committal service" contains no reference to a future resurrection.

—On the fourth Sabbath of December, as the pastor of Second New York left the

pulpit, one of the deacons handed him an envelope that had been deposited in the collection box at the close of the service. It contained the following letter, which tells its own story:

N. Y., Jan. 22, 1899.

REV. R. M. SOMMERVILLE :

Inclosed you'll find one hundred and thirty dollars, twenty-five of which you will please accept to help *your* work in the Mission *El Eman*. Twenty-five I would like you to put in the bank as an aid toward the support of a missionary in Cyprus for a 2d term of five years.

The remaining eighty dollars will you please divide among the Home and Foreign Missions of the R. P. Church, according to their respective needs, and greatly oblige,

Yours in Christ,

"ALWAYS GLADLY SERVING."

The name of the donor is not given nor indicated in any way, and we accept the money as coming from the ever living and ever present Head of the Church for His service. Forty dollars have been handed to Mr. Walter T. Miller, Treasurer of the Foreign Missions, and forty dollars have been sent to Mr. John T. Morton to be divided equally between the Southern and Domestic Missions.

—The following contributions have been received toward the salary of Young Women's Missionary for a seventh year:

Miss Jane M. Edgar	\$5 50
Boston, Mass.	
Miss Mary Carithers	25 00
Cache Creek Mission.	
Miss Maggie Robison	6 00
Dresden, O.	
Miss Sadie E. Caskey	7 00
Allegheny, Pa.	
Mrs. Snair	3 65
Rochester, Kan.	
L. M. S. Miller's Run Congregation.	12 50
Miss Sadie Cabbage	3 65
Venice, Pa.	
Mrs. John Turbitt	5 20
Two Friends of Missions	25 00
New York.	

In January number Miss Julia B. Lynn, Rochester, N. Y., should have been credited with \$5.20, instead of \$3.65.

We have added to this fund \$15 from Mrs. M. B. Wright, of Waukesha, Wis., in memory of her beloved daughter, Margaret Jane.

—Rev. and Mrs. James Patton, formerly of Evans, Col., now 4385 Cook Avenue, St. Louis, Mo., have donated \$50 to the Foreign Missions, with the “sincere hope that the debt will be wiped out before another Synod.” Five dollars, contributed by Mrs. S. A. Sproull, of Fairgrove, Mich., to be “devoted as we think best,” have been sent to the Treasurer for the same purpose.

—At the request of Treasurer Walter T. Miller, we acknowledge \$13.64 for Cyprus Building Fund from the L. M. Society of Parnassus Congregation, through Miss May E. Miller.

—*The Witness* informs us that Mr. Walter McCarroll reached Ireland on the 24th of December, and “has preached with much acceptance in the pulpits of the congregations belonging to the Reformed Presbyterian Church in Belfast since his arrival. On the 2d of January the Eastern Presbytery met and made arrangements for his ordination.” The congregation of which our young brother expects to be

pastor is in Geelong, about fifty miles from Melbourne, Australia. It was founded forty years ago by Rev. A. M. Moore, who ministered to it till his death.

—The Y. P. S. C. E. of the congregation in Wilkinsburgh, Pa., has recently issued an appeal to the young people of the Reformed Presbyterian Church to unite in an effort to secure a building lot for the congregation in Chicago. OLIVE TREES heartily endorses this movement, and hopes that the response will be prompt and liberal. Ten cents are asked from each of the young people, “or more,” leaving it open for any one who is willing to make a larger contribution, and there should be no difficulty in raising in a few days all the money needed for the purpose. This little congregation has special claims. It is the only organization in the great city of Chicago that represents the principles that the Covenanter Church is pledged to maintain and extend. It is increasing in membership and doing excellent service, but far greater results could be accomplished if, instead of a Hall, there was a permanent place of worship with suitable appliances for work.

All contributions should be sent to Jas. S. Sloane, 1421 Coal St., Station O., Pittsburg, Pa.

—OLIVE TREES calls special attention to a new monthly, the *Reformed Presbyterian Standard*, issued the first week in each month, “in the interest of the young people’s work and general reformatory movements.” The name is suggestive of loyalty to principle, and carries the mind back to the era of the Second Reformation, which was distinguished among other periods in Scottish history by evangelical preaching and Christian activity. The editors, Revs. W. M. Glasgow and J. S. Martin, are young ministers who are doing excellent work in their respective congregations, and are sure to give a sprightly and vigorous paper to the young people of the Church. The

initial number promises well. It contains items of news from local societies, brief articles on subjects of popular interest, and helpful homiletical hints on the prayer-meeting topics for 1899. The low subscription price, 25 cents a year, should secure a wide circulation, and we heartily wish the new enterprise a successful career. Probably it will take some names from the mailing list of OLIVE TREES; but no matter, so long as it is a coworker in a common cause. If it is true to the four cardinal principles of Christian Endeavor, *personal devotion to Jesus Christ, adherence to the local church, denominational loyalty, and interdenominational fellowship*, not exalting one at the expense of the other, but holding fast to all, that a union or interweaving of these principles may govern the Christian life, it will be true to the history of Reformed Presbyterianism and true at the same time to the word of God; and our prayer for the brethren in editorial charge and their supporters will be that with which a dear brother in the ministry closed a letter to us only a few days ago, "The Lord bless you all the time."

Send for the paper to Rev. J. S. Martin, 69 Oak Avenue, New Castle, Pa.

—Fleming H. Revell Co., publishers of *Christian Missions and Social Progress*, a sociological study of Foreign Missions, by Rev. James S. Dennis, D.D., author of "Foreign Missions After a Century," request us to make the following announcement to our readers:

The world-wide generalization undertaken by the author has proved a task of

such magnitude that it has been found impossible to compress the material into two volumes. The statistical tables were long ago relegated to a supplement, to be issued separately, and since then the expansion of the subject matter of Lecture V., and especially of Lecture VI., on "The Contribution of Christian Missions to Social Progress," has made it necessary to close Vol. II. at the end of the third main division of that lecture, and include the four remaining divisions in a third volume, which will contain also the statistical survey, the director of missionary societies, and the indices of the entire work, making in all three volumes of corresponding size. The sections of Lecture VI. included in Vol. II. are those treated under the first three main divisions, viz., results manifest in the individual character, in family life, and in humanitarian progress. The sections remaining to be treated in Vol. III. come under the four divisions dealing with missions in their influence upon the higher life of society, and upon national, commercial and religious development. Vol. II., with numerous illustrations from original photographs, will be issued in the spring of 1899, and Vol. III. when ready, which it is to be hoped will be early in 1900. The author has studied condensation, but the material has proved more abundant than he expected, and seemed to demand proportionate expansion.

This work will contain numerous full-page reproductions of original photographs, and the price of each volume, 8vo. cloth, gilt top, will be \$2.50.

—OLIVE TREES solicits items from each congregation in regard to pulpit and pew, Sabbath school, and other forms of evangelistic service. This will help to secure the close relationship that must be established among the churches before the time of reformation will come.

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